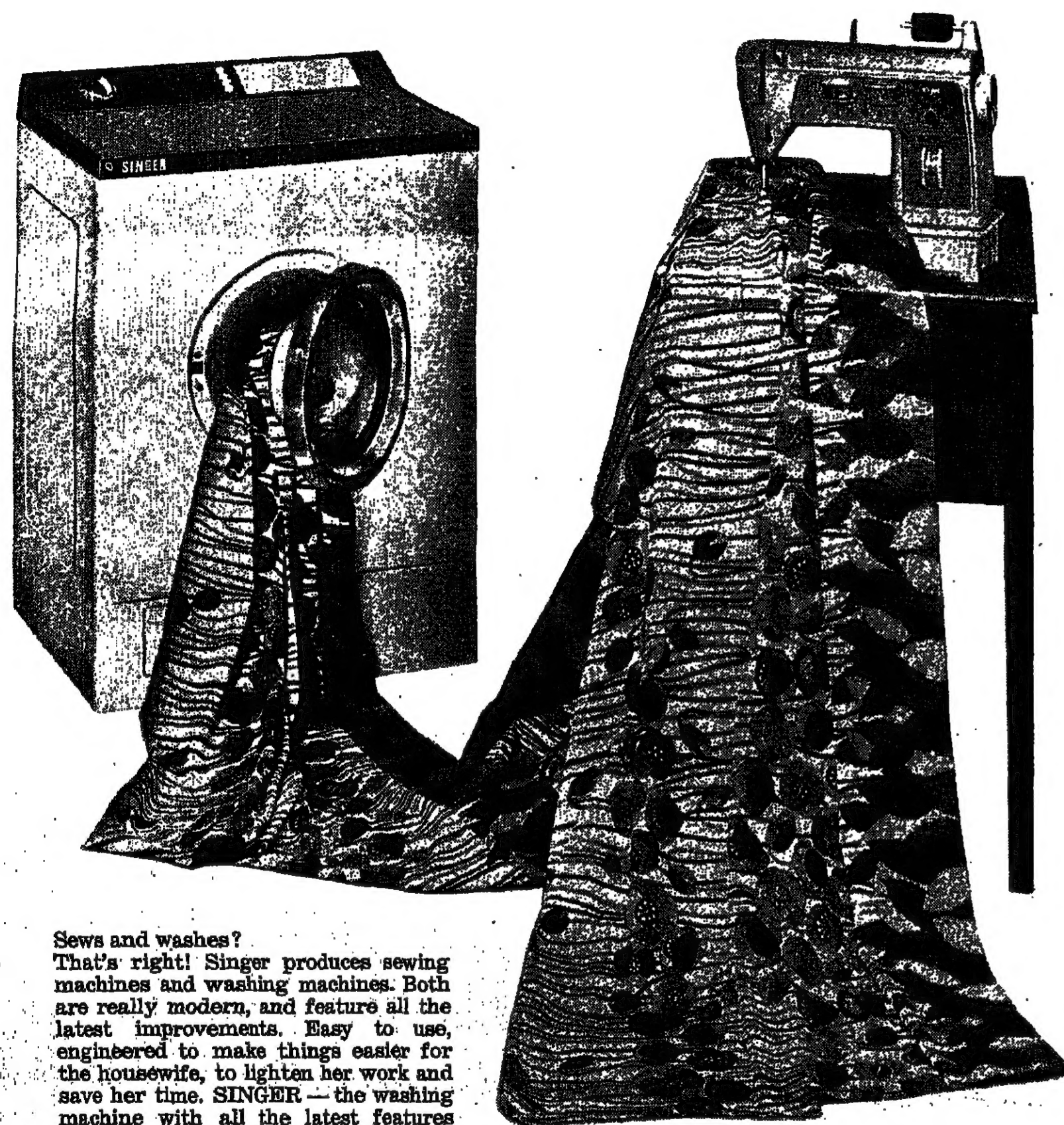


SINGER

SEWS AND WASHES ...



Sews and washes?
That's right! Singer produces sewing machines and washing machines. Both are really modern, and feature all the latest improvements. Easy to use, engineered to make things easier for the housewife, to lighten her work and save her time. SINGER — the washing machine with all the latest features and the sewing machine with a reputation for craftsmanship built up over 120 years. Come and see them in the showrooms of Servodynamics, the sole distributors for Singer appliances in Israel, 14 Rehov Carlebach, Tel Aviv; 53 Sderot Hameginim, Haifa.

WHAT'S NEW FOR TOMORROW IS AT SINGER TODAY!

THE JERUSALEM
POST
MAGAZINE

THE LIBRARY - THE UNIVERSITY OF TORONTO

Friday, November 16, 1973

Back home



05.11.1973

If you want to keep in touch with the outside world — a must in these days between war and peace — send a

CHRISTMAS or NEW YEAR CARD

to your business friends and acquaintances abroad.

We will gladly advise you.

LION THE PRINTER, 7 Rehov Hamagid, Tel. 03-621183, 03-614200, Tel Aviv.



BEIT HAROFE HAIFA

CLAMBER MUSIC SOCIETY

OPENING CONCERT

1973/74 season

Saturday, November 17, 1973, at 8.30 p.m. sharp

THE NEW ISRAEL QUARTET

(Tal, Marcus, Steinberg, Meise)

and Zvi Litvak — viola

PROGRAMME:

Joseph Tel: String Quartet No. 2 in one movement

Mozart: String Quintet in D-major, K. 593

Brahms: String Quintet in G-major

Subscriptions and single tickets at the box office on the evening of the concert. After the concert, bus connection to Hadar and Neve Shanan, via Central (Arnel) and Azura, guaranteed.

TOURISTS

Interested in Information Regarding

STATE OF ISRAEL BONDS

Please contact

ISRAEL BOND OFFICE

Jerusalem — 14 Rehov Hillel, Tel. 222381
Tel Aviv — 104 Rehov Hayarkon, Tel. 231566



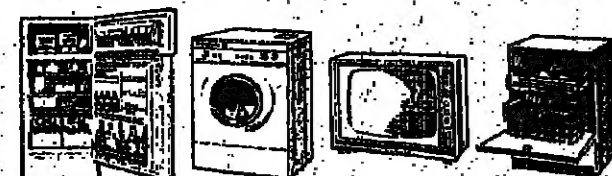
FOR NEW IMMIGRANTS

A FULL RANGE OF

Westinghouse

HOUSEHOLD APPLIANCES
FOR THE NEW IMMIGRANT — TAX FREE!
WITH ELECTRA'S EXPERIENCED
COUNTRY-WIDE SERVICE

ELECTRA: Tel Aviv, 34 Pithul Tzavah Rd. Tel. 30721
Jerusalem, 20 Yeha Road, Tel. 264200
Gershonim: Passage Unica, Tel. 72211
New York: Avira Int. Corp. 5 East 38th St., Tel. 623-1400. Also at Authorized Dealers



You can be sure if it's Westinghouse

THE JERUSALEM POST MAGAZINE

IN THIS ISSUE

Erwin Frenkel, from Washington, discusses the next round in Dr. Kissinger's "leapfrog" diplomacy on the Middle East.

Ze'ev Schul highlights the new importance of the navy in Israeli warfare.

Lea Ben Dor, in her Parliamentary Report, dwells on some of the questions about the war that still require an answer.

In the Book Section: reviews of a history of Hebrew printing in Eretz Yisrael, a study of Rabbi Simon de Vries and an anthology of Jewish radicalism. Literary letters.

Catherine Rosenheimer reports on volunteers who have come from Britain to help ease Israel's civilian manpower problem. Ernie Meyer surveys the impact of the war on the schools.

Philip Gillon talks to a badly wounded tank driver whose split remains indomitable.

Martha Meibohm resumes her column with advice on how to keep your apartment warm this winter. Hindassah Bat Haim suggests a reason for Egyptian intransigence.

Philip Gillon's TV and Helga Duttman's Radio reviews.

Gallery Guide: Mendel Kohnsky on the Yiddish comedians, Shimon Dzigan, Tora and Flora.

Crossword: George Levinson's Bridge column.

Cover picture: A wounded Israeli war prisoner, just returned from Egypt, is helped into an ambulance at Lod airport by two of his buddies wearing an identifying flower tag. (David Rubinger)

special notice of vital interest to new immigrants temporary residents

Danish Interiors are pleased to advise Tax Free buyers that a limited range of Furniture which includes:

Shelf and Storage Wall Systems both in White Lacquer and Teak

Sofa Groups and Coffee Tables

Modular Easy Chairs

Danish complete bedroom groups and beds

Convertible Sofa/Beds

Dining groups including extension tables, round, oval and rectangular in oak, teak

and palisander, sideboards and dining chairs

High Back Swivel Easy Chairs

Is now available in their Copenhagen Warehouse for Shipment on the next available vessel leaving 6th December. The deadline for receiving orders for this sailing is

THURSDAY 29th NOVEMBER, SINCE STOCKS ARE LIMITED PLEASE PLACE YOUR

ORDER AS SOON AS POSSIBLE.

danish interiors

Remat Gan: 104, Derech Jabotinsky
Jerusalem: 3, Hasorog St.
Opp. Bank Israel

Tel Aviv: 28, Trumpeldor Street
Haifa: 53, Horeb Street, Achuza
Beer Sheva: Uniko Passage

The Drive to Produce a Settlement

Erwin Frenkel reports from Washington

WHEN HENRY Kissinger arrived in Peking this week, he observed that it was a relief finally to be in a country where nobody asked him about Resolution 242. But, in fact, the U.S. Secretary of State is not going to give himself or anyone else respite from the drive to produce — and quickly — a Middle East settlement based on Resolution 242.

Even before the cease-fire prisoner exchange agreement was completed Dr. Kissinger was arranging the next step — a "peace conference" in Geneva, now tentatively set for December 9. Officials here insist it was not discussed with Mrs. Meir during her visit in the American capital earlier this month. But it was discussed with the Egyptians, and Mr. Sisco brought the proposal with him from Cairo directly after the Kissinger-Sadat meetings. Even before that, and before Mrs. Meir's visit, Dr. Kissinger had raised the prospects of such a conference in a meeting with U.S. Congressmen.

It is part of what has been called Dr. Kissinger's "leapfrog" method of diplomacy. Specific agreements, like the cease-fire accord, are knit together with ambiguities where precision is inconvenient to either party, and sustained not merely by the limited benefits they promise, but by commitments and diplomatic hints of greater things still to come.

Thus even as Israel, Egypt and the U.N. were discussing the terms and requirements of the cease-fire agreement this week, American officials — and, first of all, Kissinger himself — were looking further down the road.

At a revealing question-and-answer session with American TV newsmen in Peking, Kissinger provided clues for what lies ahead. Once the cease-fire is stabilized he said "we move from there to a peace conference... our expectation is that this should not be more than a matter of weeks."

AND WHAT WILL come from such a conference?

"If the peace conference succeeds, there will be a very serious problem especially for Israel, of how its security can be assured under conditions when the final borders will certainly be different from the cease-fire lines and when withdrawals are involved as Security Council Resolution 242 provides. At this point the question of guarantees will arise and we have to then ask the question of what sort of guarantees — unilateral, several countries and so forth.

Dr. Kissinger's text might have been written by Senator William Fulbright, who has long said that Israel must be compelled to withdraw from the 1967 borders and seek its security not in territory but in guarantees, perhaps from the U.S.

(It was also pointed out that a speech by Mr. Fulbright

this week might have been written by Dr. Kissinger for in it the Senator gave a full exposition — with compliments to the Secretary of State — of what is taken here as the latter's policy premises.)

In any case the war has changed the situation, and American officials do not hide their view that Israel's capacity to resist the American will may have been impaired. The degree of Israel's economic and military dependence upon the U.S. is now unprecedented. No one here expects this to be translated into American threats to close off the taps. That would

be unsuitable and self-defeating, for a desperate Israel would be viewed here as a dangerously intransigent Israel. What is expected rather is that Israel's awareness of its dependence will affect its decisions even without recourse to diplomatic brutality.

No less important, the Israel argument, pressed publicly and in diplomatic exchanges, that the territories offer security, is now frankly denied here. The territories, it is argued, made for war, insecurity and added ingredients like political isolation, big power tension, oil embargoes, and alienation of Western Europe. Moreover, some would argue here, they led directly to Israeli complacency and military unpreparedness.

Thus, whatever the Administration's intentions were before the war, they have now gained in urgency.

IF THE DOMINANT thrust of American policy in the weeks and months ahead is going to be to push for an Israeli withdrawal, replete with guarantees

legitimized somehow in a process of negotiation and treaty making, the question is whether there will be any significant effect on the Administration here if Israel resists this scheme.

Kissinger partisans believe he will always find ways to manoeuvre away from any such possible confrontation. They argue, too, that a weak and insecure Israel is certainly not an American interest, and that the area of Israeli-American convergence is sufficiently large to achieve a territorial compromise that could satisfy Arab demands but also meet fundamental Israeli interests.

They point out as well that any peace conference held as prelude to the Moscow cease-fire pact, under Big Two auspices, should not necessarily have to include Jordan. For it would not be an American interest to invite the Russians to settle affairs between Israel and Jordan — a U.S. "sphere of influence."

(The Soviet attempt this week to encourage participation in Geneva of a Palestinian "govern-

ment in exile" may be seen as an effort to derail any American plan to exclude Jordan.)

Beyond this, there are several other sources of constraint upon the Administration. In the Pentagon, there are those who argue that the war has tipped the strategic balance in the Middle East in favour of the Soviet Union.

The prospective withdrawal of the U.S. navy from the Persian Gulf — a result of the loss of facilities in Bahrain, coupled with the benefits to the Soviets that would follow a reopening of the Suez Canal — do not cheer American admirals. From their vantage point, the war can be seen as a Soviet power play. They would probably be loath to have it capped by a Soviet political victory in Geneva.

THE CHIEF PROPONENT of this muscular logic is, of course, Senator Henry Jackson. And given the weakening of Mr. Nixon as a result of Watergate and its assorted miseries, the power of Congress, and of Sen. Jackson in particular, can be reckoned with.

But it is doubtful whether the American hawks could prevail over a Kissinger-Nixon sponsored Middle East settlement package if it were sold successfully as providing peace and security for Israel. Detente, oil and the American people's desire to be relieved from international danger points would come powerfully to the Administration's aid.

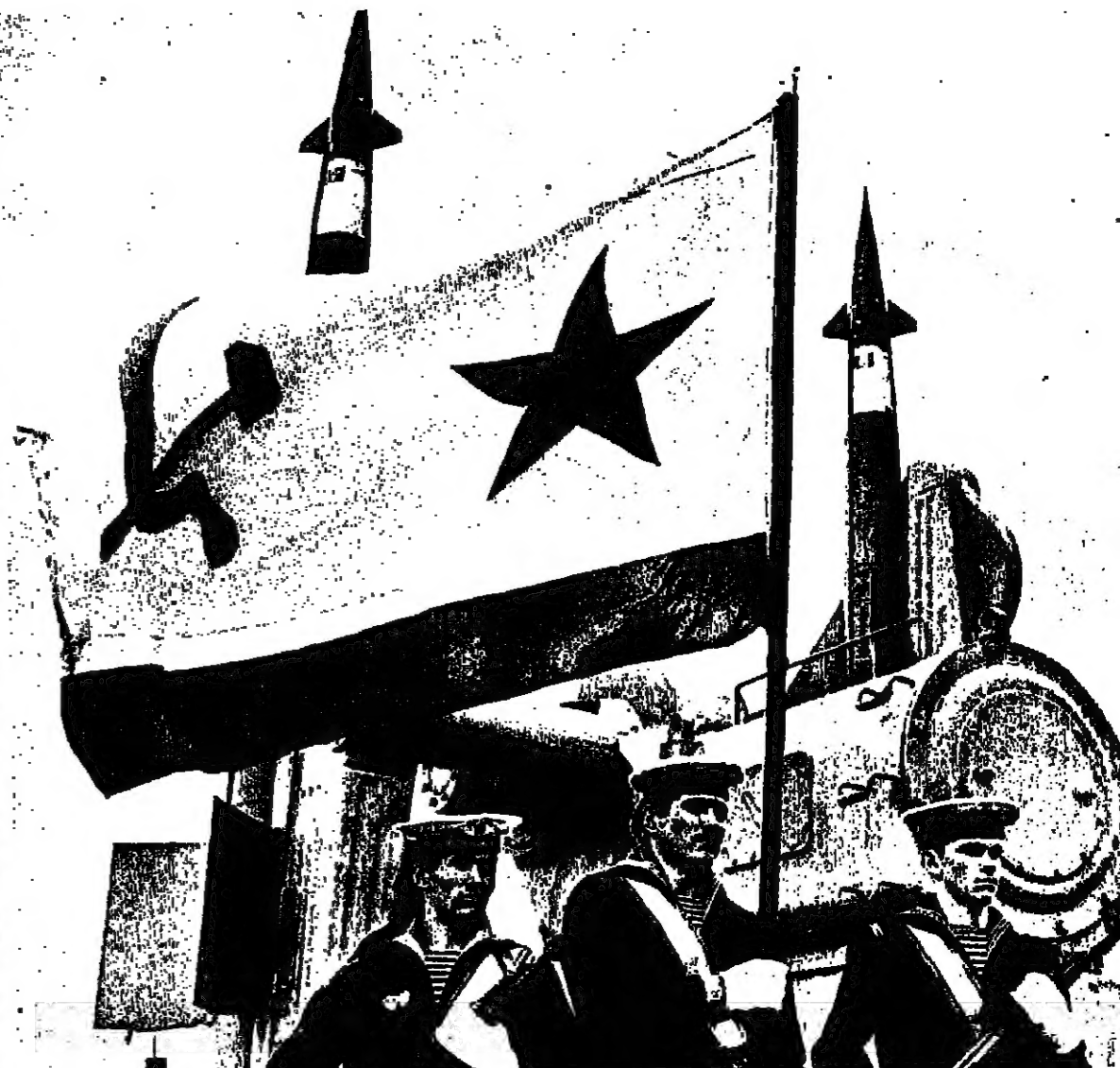
Even American Jews, unstinting in their material and political support for Israel, would not find it easy or comfortable to be hawks if their neighbours were led to believe that Israel stood in the way of peace, detente and gasoline for their cars. Some Jews already point to the anti-Semitic potentials of the energy crisis.

Given these new and complicated circumstances created by the war, Israel may soon have to face-up to the question that has been asked since 1967 — what does it want?

Before October 6, the Americans were asking Israel to adopt a position that could unlock some kind of bargaining process by proxy — America being the proxy. Israel declined, and successfully, because it sought to bargain with the Arabs, not Washington.

Now war has itself unlocked the process. Dr. Kissinger will be intent on keeping it moving. Israel will therefore be pressed to find answers to the question of its security which do not depend solely on the concept of territory, but which, at the same time, do not mortgage its safety to the shifting interests of other powers.

In theory, this is also an American interest, but it is pre-eminently Israel's interest and Israel must not by default permit the U.S. to determine what those answers should be.



Soviet sailors and missiles: waiting for the U.S. navy to withdraw from the Persian Gulf?

MATERNITY WEAR
SUITS, TUNICS, LONG TROUSERS
SARAFANS, EVENING DRESSES.
MASHA open all day continuously
4A Rehov Hamelech George, 2nd floor
2 Mercas Basel Melacha (near Allenby), Tel Aviv, Tel. 23315.

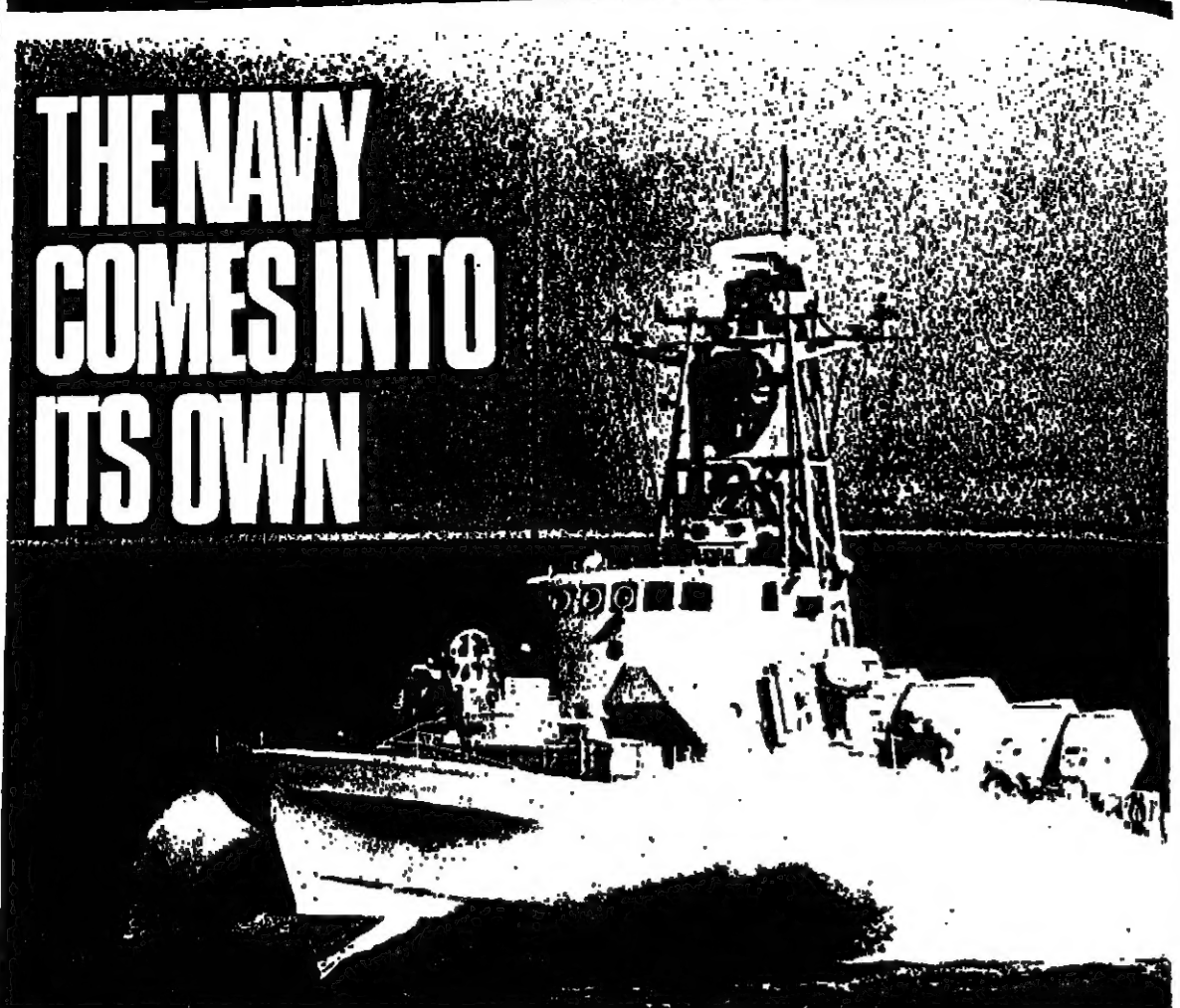
ISRAELITISCHES WOCHENBLATT
REVUE JUIVE
Founded in 1901
OH-8008 Zurich/Switzerland, Fierastrasse 14
Published in German and French. This independent Swiss paper will week by week keep you informed about what is happening to Jews all over the world in the fields of religion, politics and culture. Large advertising section for business or personal notices.
Sample copies and cost of advertisements available.

Required by
Weidenfeld and Nicolson Jerusalem
on a freelance basis, experienced
Picture Researchers
Applications in writing please, with full details of experience, to P.O.B. 7545, Jerusalem.

An intensive
TWO WEEKS SPOKEN HEBREW COURSE
for
TOURISTS, VISITORS AND VOLUNTEERS
will be given at the Jerusalem Language Centre,
8 Rehov Hazanovich (near Kupa Holim Strauss)
Tel. 254181-2-3
Language laboratory, morning or afternoon classes, all levels.

ULPAN AKIVA NETANYA MINISTRY OF EDUCATION
International Hebrew Study Centre Adult Hebrew Language Section
3 WEEKS - SPOKEN HEBREW FOR BEGINNERS
OPENING NOVEMBER 18, 1973
Intensive residential course for tourists, immigrants and other residents. ★ Enjoy a meaningful experience ★ Absorb Hebrew in an Israeli atmosphere ★ Residents of Netanya and vicinity accepted as external students.
Information: **ULPAN AKIVA NETANYA**,
Havazelet Hasharon, Tel. 063-24506

ULPAN AKIVA NETANYA MINISTRY OF EDUCATION
International Hebrew Study Centre Adult Hebrew Language Section
Brush-up 4 week Hebrew Course
OPENING: December 9, 1973
Intensive course for old-timers and Ulpian graduates in need of general language improvement.
• advancement in oral and written Hebrew
• elimination of spelling mistakes
• study of Bible chapters and Hebrew literature
Residential course held at Hotel Hadar.
Residents of Netanya and vicinity are accepted as external students.
Particulars and registration at Ulpian Akiva Netanya,
Havazelet Hasharon, Tel. 063-24506



Ze'ev Schul

THE MOST SPECTACULAR achievement of the Israel Navy during this war may well have been, to quote its commanding officer, Aluf Binyamin Telem, "the things that didn't happen." One example of this was the quiet that prevailed along the highly vulnerable coastline, with its many tempting targets of large concentrations of population, power stations and oil installations.

Another was the routine arrival of some 80 freighters and passenger ships, pursuing their normal business, docking, discharging and loading cargoes and taking off again for all corners of the world. All this from a mere two Mediterranean port outlets which might have offered tempting targets for the Egyptian formidable 16-strong submarine fleet. (And who would have been able to tell the difference between an Egyptian and a Soviet "Y" class sub, both submerged? There are many of the latter in the area.)

Aluf Telem's explanation: "Nothing happened because our navy was there." Also, because by war's end there was nothing left of the Syrian missile fleet — Styx sea-to-sea missile carriers of the Komar and Osa class, which, except for the Nanuchka missile corvettes, which have also just made their debut in this part of the world; are still the last word in Russian missile-boat design.

Moreover, the Egyptians had lost three Osa's from the safety of their harbours during the night of October 13. They and the Syrians had both lost a number of other vessels, including minesweepers, motor torpedo boats and a variety of auxiliary naval craft ranging from armed tugs to ammunition carriers, caught in the Red Sea and the Gulf of Suez as well as along the Mediterranean coastline.

On top of this, the fledgling Israel missile boat missed Syrian tank farms (Latakia, Tartus) and other coastal installations, as well as the entire length of the Nile Delta, venturing as far west as the Libyan frontier.

Even a superficial comparison of the odds makes it clear that the combined enemy fleet ought to have been able to account for Israel's navy without much difficulty. Foreign reports say that the Egyptians had 18 submarines, six destroyers and at least 25 missile boats — not to mention 40 motor torpedo boats and an assorted collection of other floating hardware — while the Syrians had at least nine missile boats, 17 MTBs and a collection of sundries.

The Israel navy line-up according to "Paris Match," amounted to three subs, nine torpedo and nine patrol vessels plus auxiliaries and, spearheading its surface fleet, the 12 Cherbourg-built Saar class missile boats, each carrying eight Gabriel missiles plus one 40-mm. cannon. These had been augmented more recently by the two locally-built Reshef (flash) class vessels of 280-ton displacement — also carrying eight Gabriel missiles and two cannon — one on the after deck and an additional automatic cannon on the rear deck.

While the Cherbourg boats were delivered in the famous escapade of Winter 1970 — the Israel navy was still the Achilles heel of the IDF. The first squadrons of the new boats became fully operational; but even then they were still very much untried.

THIS WAS, after all, a new conception. There was no experience, no books of reference, let alone instructors to turn to for guidance. The boats had been planned in accordance with almost Utopian conceptions and the specifications themselves were a maze of paradoxes and contradictions. They were to be both sophisticated and cheap, elaborate in their technical design but simple to produce (so that Israeli shipyards could take over construction of future series). They were to be small but ocean-going and have all-weather capability; and in spite of their size, they must be able to match anything up to and including a destroyer. They were to be fast (and 42 knots top speed is very fast) but have a long ocean-going endurance — as the one refusing stop on the way from Cherbourg proved them to be.

There was a lot more of this, shake their heads could only say. Then there was the problem of the Gabriel missile, with a 20 km. range and a more than 80 per cent on-target rating.

Finally, there was the problem of training the crews, an entirely different type from any the navy had ever known. Sailors who played chess in their spare time and were experts in electronics, computers and instrumentation in addition to being able-bodied seamen.

WHAT BOTHERED the navy brass most was that the commission had never been tried out before under "live" conditions. True, there had been innumerable dry runs, scaled down exercises and now and then some minor supporting action. But no missile versus missile action.

The popular idea had always been that as in textbook warfare, the first to draw — in this case the missile — would be the loser. This turned out to be a fallacy; the better missile and boat crew combination would win — and it did.

The Israeli crews learned to watch the fireball Styx flash towards them and explode harmlessly (one was claimed by a dead-eye cook who doubled as a point five machine-gunner). But the morning of October 7, the second day of the war, the navy command knew that it was going to be thumbs up.

Even at this early stage, naval experts the world over are following the exploits of the Israeli navy with interest.

It appears to have done away with the premature conception that the days of surface vessels, other than nuclear-powered aircraft or helicopters, were numbered and to have shown that even small countries can afford to have punchy if modest navies capable of standing up to vessels many times their size.

The speed of the Saar and the locally built Reshef class and their versatility (missile mounts can be replaced by anti-aircraft gun turrets or anti-submarine equipment) also make them excellent submarine hunters, useful as convoy escorts (in which capacity some of them are probably serving right now) and — last but not least — as floating artillery supports for combined assault operations.

In the long run, the Gabriel-Reshef combination will probably benefit the national economy no less in times of peace than it did in times of war.

Parliamentary Report By Lea Ben Dor

PROBLEMS Without Answers



AT THE PRESENT time we are beset by three or four or more problems of different natures. In a kind of rough chronological order they are the error of judgement that caused all the army experts to believe that the Egyptians were engaged in one more large-scale exercise — as all but a few Egyptian officers also thought — and therefore not to call up the reserves before Yom Kippur; apparent failures of communication and organization on the first day of the war that — according to soldiers' reports — caused some of them to receive late warning of the impending attack which, if they prove correct, could involve incompetence or negligence on the part of individuals; the sudden unprecedented spate of criticism and accusations by senior military officers against each other or the general staff and the airing of these grievances, including uncensored interviews, in the press while the fighting was still in progress (this demoralized the home front, where it is, at least, very easy to pinpoint blame, whatever the merits of the complaints themselves); and the signing with Egypt of the six-point cease-fire agreement as designed by U.S. Secretary of State Kissinger, when the army was evidently on the verge of a major victory. Evidently, because when the Egyptians failed to observe the cease-fire and shooting continued, the Israeli force that had crossed the Suez Canal lost no time in closing the gap through which the Egyptian Third Army might have maintained contact with its base and supplies and it was completely surrounded and cut off.

It is a fair guess that a great majority of Israelis approve the early acceptance of the cease-fire. Mrs. Meir and her advisers judged that there was a danger of Soviet intervention if we did not agree to the cease-fire, which would also not only end the fighting but create a prospect for the early return of the prisoners. Now that the exchange of prisoners with Egypt is actually under way and the first men have returned, this point has become doubly convincing.

The Egyptians are also exhibiting a sudden desire for peace talks, something we have unsuccessfully sought for years. It may well be, as some U.S. publications have suggested, that this is only because Dr. Kissinger or one of his minions have privately promised President Sadat that we will be dislodged from Sinai within a year. We have been promised things too. At the moment we are still on the far side of the Canal, and it will be up to us to see to it that we make a fair deal, a good deal, a secure deal with the Egyptians. As Mrs. Meir said in the Knesset on Tuesday evening, we are going to have a tough time. If those peace talks materialize we had better send the toughest negotiator we have, no orator, nobody concerned with what the world will think of us, strictly a realist.

just as naturally, concentrated on the failure of the government to realize that this time the Egyptians were going to launch a war. Over the past few years we have come to look upon ourselves as infallible, or at least to suppose that our intelligence can't be wrong, and we have been rudely reminded that in fact nobody is infallible. Chief of Staff Eliazar has admitted that this cost us many precious, irreplaceable lives, a loss that can in no way be repaired. Mr. Begin harped on this at length, and there must have been thousands up and down the country who applauded his accusations wholeheartedly, and not only those who lost a man in this war.

If we had a normal two-party system, with an opposition with roughly the same experience in government as the present team, one could imagine resignations and a change. But although Mr. Begin ordered Mrs. Meir to go to the President in the morning and resign, he did not exactly offer to take over himself. He declared that this Government has no moral right to go to peace talks and make decisions that will be crucial for the future of this country. In this view he has a good deal of justification, because nominally the term of this Government ran out at the end of last month, when the elections were due. The new date is only six weeks off, and if the record of the past 25 years is anything to go by, will result in roughly the same Government coalition again, give or take a few seats.

Even so, a wall-to-wall coalition will be needed for any binding agreement at a peace conference. An opposition of even a third of the Knesset would cast too many doubts on an agreement, and leave too much turmoil on the home front. If borders are to be decided, they must be accepted by all but a small minority. To achieve all this there is no need or occasion for the Government to resign. The elections are due in any case, and Mr. Begin knows it. Somewhere in his speech he crossed the border between honest criticism of a tragic error to calculated electioneering. It may be that any other party leader would have done the same in his place, but in the end he was exploiting our losses.

MR. LYOVA ELIAV (Alignment) told a tale of Suez, where Israeli soldiers and Egyptians and UN men were all engaged in a scuffle and it ended, according to a tale a soldier told him, with the Israelis and the Egyptians embracing. "I know Hamner (N.R.P.) tells of soldiers who told him they turned from doves to hawks, but the soldiers I talked to turned from hawks to doves, and I think more and more people agree with me that peace is worth the territories. I said it six years ago and I say it now." Six years ago, or six and a half years ago, in 1967, it was the official Israel offer — all the territories but the Old City for peace. It was an offer that was not accepted, and that was whittled down as time passed and there was no response to peace offers.

Mr. Eliaev may have stuck with the record of the past 25 years, but he did not invent it. He is no doubt as honest as the next parliamentarian, but he should not put his hand on his heart so often, the gesture traditionally employed by Moliere's Tartuffe, the arch-traitor. It looked terrible on television; in reality he did not look as bad. People want peace, but I doubt whether many want it in this aspect, breast-beating fashion, like a Soviet disident recanting ideological disidence.

WHEN MRS. MEIR wound up the debate she was still talking mainly about the future, and who would blame her? She also said emphatically that, within ten minutes of being informed "by those authorized to do so" of the likelihood of war, early on Yom Kippur morning, she had approved the calling up of the reserves. She apparently intended by this to counter the earlier claim by Begin that while the army had been prepared for war, the Government had delayed. Mr. Begin and other Likud speakers tried to turn this into accusations against the Defence Minister as having been slow in arriving at the decision, but they were only fishing for signs of trouble. She, like other cabinet ministers, had heard of earlier suspicions, and the reasons for not supposing they spelt immediate war. The mobilized body meant war and when it did not, and that we had mobilized in vain once in May-June of this year. How blame people before an investigation in- to what happened? But the only fact that is incontrovertible is

The Soldiers' Welfare Committee, Tel Aviv Branch,
in cooperation with
the Bat-Dor Dance Company,
announces premieres of the new works of the guest choreographer,
PAUL SANABARD.
The performances will take place on
Monday, November 19, 1973 at 3.30 p.m.
Wednesday, November 21, at 7.00 p.m.
Thursday, November 27, at 7.00 p.m.
at the Bat-Dor Theatre, 30 Rehov Ibn Gvirol, Tel Aviv.
Tickets available every day between the hours of 10.00-12.00 noon and 3.00 p.m.-5.00 p.m. at the Bat-Dor Box Office, and during the day until 7.00 p.m. at the Bat-Dor Dance Company, Tel. 263175.
ADMISSION FREE.
CONTRIBUTIONS TO THE SOLDIERS' WELFARE ASSOCIATION WILL BE ACCEPTED.
ALL PROCEEDS WILL BENEFIT OUR SOLDIERS.

NO INCREASE IN PRICE!!
on local and imported furniture,
as long as stocks last.
VISIT OUR 3-FLOOR SHOWROOMS
Lounge, dining room and bedroom furniture,
and exclusive curtains.
NOHIUT'S FURNITURE LTD.
4 Rehov Shlomo Hamalka, Jerusalem. Tel. 234064

Hebrew printing in Eretz Yisrael

OMANUT HADFUS (The Art of Printing: Four Centuries of Printing in Eretz Yisrael) by Yosef Orlitzky, Safad, Museum of Printing Art, and Hadera, American Israeli Paper Mills. 408 pp. Illustrated.

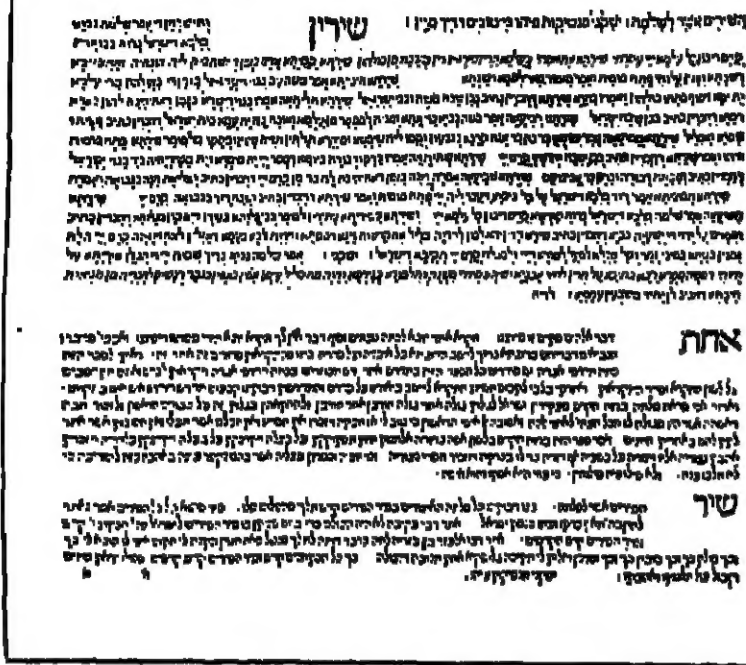
Alexander Zvielli

THIS IS a typical Israeli book; full of pride of achievement, with a running commentary on the development of the country as seen through the eyes of a printer, full of sentiment, and therefore not always objective.

The first printing press in Eretz Yisrael is presumed to be the one founded in Safad just about 400 years ago by Rabbi Eliezer Ben-Yitzhak Ashkenazi. He had learned his trade in Lublin, Poland, where a Jewish printing shop operated under a licence from King August II. August, a Catholic, was a liberal ruler, and the printers of Lublin were protected by him against the long arm of the Inquisition.

THERE WERE many Jewish printing houses in Europe at the time, most of them in Italy and Turkey. The Jewish booksthe publishers were mostly sacred and scholarly books, and by their very appearance and existence they defied the public burning of Jewish books. The printers of the time rightly contended that the printed message could help to sustain the spirit of the Jews suffering under the Inquisition and other oppression, and Rabbi Eliezer hoped that such a message printed in and sent abroad from the Holy Land would be all the more inspirational. Taking some equipment from Lublin and Prague, he set out on the long and dangerous journey to Eretz Yisrael.

In Safad Rabbi Eliezer must have found rather an interesting company to work among and with: exiles



Page from a commentary on the Song of Songs, Safad, 1577

from Spain and Portugal; Jews who had been taken captive by Tatars in the Ukraine and then ransomed by their Turkish brethren; fugitives from the tribunal of the Inquisition — all living in utter poverty. This, combined with the high cost of paper, greedy Turkish officials, unfamiliar with the printing process, and the Venetian, Salonican and Constantinople printing houses and — last but not least — the resentment with which the venerable Safad sages met the innovation all combined to ruin Rabbi Eliezer's enterprise. It is interesting to note that whereas printing spread through the Catholic world like wildfire, the Jewish sages remained reserved for a long time, and to this day some Jewish books are not ritually valid unless written by hand (the Torah, the Book of Esther, and the little scrolls in Mexico and Terillin).

The printing plant closed down, to be reopened at a later date. Some 200 years later, apparently, there were other printing presses in Safad, operated by the recently arrived Polish Hasidim until an earthquake and a rebellion of the Arab peasants, who burned and pillaged Jewish Safad, put an end to Jewish printing activities there.

THEN, APPARENTLY, the centre of Jewish printing moved to Jerusalem where, in the latter part of the 18th century, Sir Moses Montefiore offered a brand new British-made printing press to the sole existing printing shop, belonging to Rabbi Israel Ezer, who had also operated a press in Safad. This 1841 model, the biggest and the most modern at the time in the Middle East, became, like Sir Moses' windmill, a symbol of Jewish rebirth in the homeland.

But it is only at the turn of the present century, with the growth of the Zionist presence here, that a new era began. The Jewish printers fought hard to introduce new techniques into a backward environment, but it was the young Zionist activists who made the first attempt to break the medieval structure of the typical Jerusalem printing shop. Itzhak Ben-Zvi, who was to be Israel's second President,

and his wife, Rachel, became the first leaders of a trade-union movement which set out to organize the printing workers and to protect the printing workers against the printing-press owners, backed by leaders of the Old Yishuv, who refused to judge from their established positions, and the first strike, in 1901, ended in total disaster for the workers. But gradually the owners had to grant the workers increasing concessions, and many good printers went to Jaffa. There is little doubt that the eventual powerful growth of the printing industry in Tel Aviv is linked to these early days, when those leaders of the Old Yishuv in Jerusalem related the new methods and ideas brought by the Zionist halutzim.

Organized labour in the printing trade eventually emerged as a powerful and independent force, and became the source of strength and an example for other trades. The colorful history of printing in Eretz Yisrael in the present century is largely similar to that of Jewish settlements elsewhere. The printing shop quickly became a cultural and information centre, a meeting place of journalists and writers.

The Holocaust eliminated all significant Jewish printing in Eastern Europe, and assimilation has taken its toll of Jewish presses elsewhere in the Diaspora. In this country, the industry has taken tremendous strides forward — in both quality and quantity — since the establishment of the State.

THE BOOK under review contains a wealth of detail on Israeli printing and printing establishments and is richly illustrated. Unfortunately, however, it contains too many errors (e.g. The Jerusalem Post which began as "The Palestine Post" in 1932, is reported as having been founded in 1925). More space could be devoted to the printers who fell in the War of Liberation and in the Battle for Jerusalem. Finally, the reproduction of many of the illustrations — coloured and black-and-white — leaves much to be desired, especially in a book purporting to tell the history of the art of printing; graphically, the book is not a historic event.

most interesting document preserved and reproduced in the book is a so-called *Judenrechtbrief* dated November 5th, 1760, granting the Jew Joseph Zacharias, Rabbi de Vries, great-grandfather, the right to settle in the village of Ellbergen, against a yearly payment of six florins. Like most Dutch Jews, the family lived peacefully in their adopted fatherland, but even so Rabbi de Vries could remember occasions when he had to use his fists against the village boys to defend his "otherness." It was an otherness that would stay with Rabbi de Vries all his life and make him the proud, deeply conscious, deeply religious Jew he was.

When the boy Simon was 18 he was sent to Amsterdam to study at the rabbinical seminary headed by the famed and adored "Master," Dr. Dunner.

In Amsterdam, we are again struck by a familiar note: the *tagessessen* — that peculiarly Jewish institution (known in Eastern Europe as *kust*) whereby a poor *yeshiva* boy from the provinces was invited to eat a free hot meal a day at the dinner-tables of well-to-do Jewish burghers — a different table each day and a recurring torment for the shy, awkward village-boy.

Eventually the boy was ordained, and in 1892 we see him become the young rabbi of the Jewish community of Haarlem, where he remained till his retirement in 1940. A major chapter in the book is naturally devoted to Rabbi de Vries' work among his community. It was an arduous and many-sided task, for the Rabbi was considered the true leader of his community: preacher, lecturer and Hebrew teacher, supervisor of *kashruth*, youth guide, and social worker — the last including regular visits to the Jewish inmates of hospitals and prisons. Rabbi de

Vries was a theological scholar as well. The two volumes of his "Jewish Rituals and Symbols" could be found in many Dutch Jewish homes, and were valued with interest by non-Jewish circles as well. It is typical of Diaspora mentality the world over that many Dutch Jews regard the work with tropicardian awe — the *goyim* may have a horror at such a frank baring of the "intimate secrets" of Judaism.

Perhaps the other side of this coin was the opposition to Judaism of which Rabbi de Vries was one of the earliest and most passionate of converts in Holland: his first political plea for the cause of the Zionist Movement is dated 1900 — this while he except one of the land's chief rabbis virtually banned the Zionist Movement, pronouncing it a danger to the existence of Judaism as a religion. Because Rabbi de Vries believed in Zionism with all his heart, he dared defy them, and we watch him over the years denouncing much of his time lecturing, writing, fiercely arguing his cause. He himself served as a delegate to several Zionist Congresses and visited Eretz Yisrael once, in 1931. Rabbi de Vries died in Bergen-Belsen where a great part of Dutch Jewry was murdered.

This is a well-documented biography, moving at times, always interesting, making the figure of this grave, intelligent, passionate Jew come to life as only someone who has known and loved him well could have done. The author, himself a Bergen-Belsen survivor living in Givatayim, is Rabbi de Vries' nephew and son-in-law.

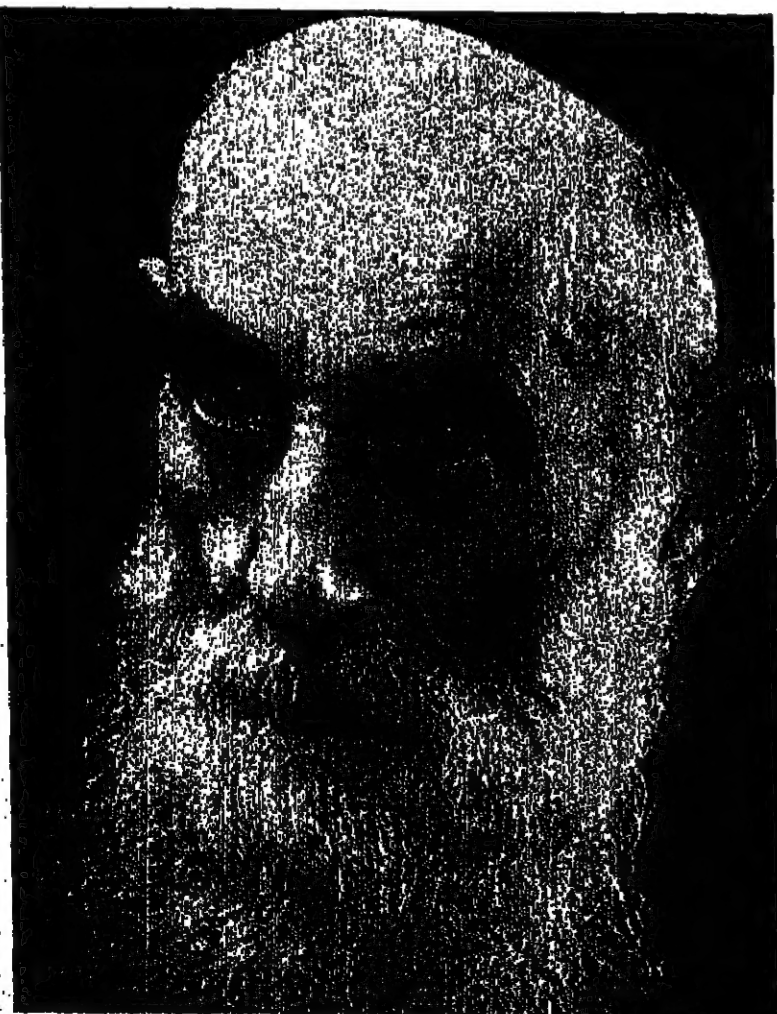
The 'otherness' of Rabbi de Vries

RABBIJN SIMON PHILIP DE VRIES by Eli Dasberg. Lochem, Holland, De Tijdstroom. 144 pp. and Photographs.

Miriam Arad

THE CUSTOMS, attitudes and temperaments of Eastern and Western European Jewries are generally considered widely different; clashes during the early Zionist Congresses were often ascribed to their different provenances. Reading this biography of Rabbi Simon Philip de Vries, a prominent figure among pre-World War II Dutch Jewry, one is, on the contrary, touched by the similarities. We are, for instance, familiar with the descriptions of lone Jewish families in Russian or Polish villages, the inn-keepers, cattle-traders roving pedlars clinging to their Judaism, the Sabbath their kingdom apart. As we read the opening pages of this book we realize that there is, after all, not so much of a difference in the life of the lone Jewish family in the Dutch village where Rabbi de Vries was born.

The author traces the beginnings of Dutch Jewry to the late 18th and early 17th Century. Driven to search for a new home and livelihood by persecution, and especially by the laws restricting the number of Jews permitted to settle in certain towns — often it was only the eldest son who was allowed to marry and live in his parents' home-town — many German and East-European Jews drifted westwards. One of the



Miriam Arad, who usually surveys Hebrew literature in these pages, was born and spent the first years of her life in Holland.

Nonpersons and the Uncle Jake syndrome

JEWISH RADICALISM: A Selected Anthology. Edited by Jack Nusan Porter and Peter Dreier. N.Y., Grove Press. 380 + iv pp. \$7.95

Geoffrey Wigoder

THIS EXCELLENT anthology is about contemporary Jewish radicalism — and not about Jews who are radicals. For various reasons, modern radicalism has attracted Jews in extremely large proportions. Many Jews were active in different forms of protest — often within a Jewish framework (e.g. the Bund, Socialist Zionism, Jewish trade unionism), but also within the general Left-wing movement.

After World War II there were signs of a retreat, and an essay written as late as 1961 lamented the dearth of young Jews in radicalism in the U.S. But almost overnight the situation changed, and the extremity of expression — especially against the Jewish Establishment — was a massive shock to the older generation. Glib explanations were offered ("self-hate" has become a familiar slogan too easily trotted out under these circumstances), but there were also some thoughtful analyses and heart-searchings. Much was heard about Jews who were active in the New-Left whose overall anti-establishmentarianism encompassed also the Jewish Establishment and whose identification with the "Third World" often led them to a virulent anti-Zionist and anti-Israel stance.

IT WAS TOWARDS the end of the 1960s that the counterphenomenon of Jewish Radicalism crystallized around young Jews who sought to synthesize their radical and Jewish identities. Various developments have turned these young Jews away from general radicalism — the disintegration of the New Left, the disillusionment with the civil rights movement following the revelation of the exclusivist nature of the Black Power attitude; the ebbing of the Vietnam War and the accompanying protest movement; the setting-in of a general sense of lack of purpose and direction — combined with the depth of Jewish roots uncovered by the reaction to the Six Day War. The White protest movement disintegrated into a multitude of groups doing their own thing — occult religions and mysticism, drug culture, Gay Lib, Women's Lib — and Jewish Radicalism emerged as one such "thing."

Ironically, the Jewish Establishment welcomed this development, even though it was itself very much the target of the Jewish radicals. But there was relief that the base of revolt had remained within a Jewish context. The real extent of this Jewish participation in the New Left, and in both instances the numbers of young Jews actively involved compared with the total Jewish youth population is probably low. But in either case, the potential significance is considerable in that the vast majority of young Jews are characterized by apathy and indifference so that the question was which tail would wag the dog.

THE LARGE NUMBER of publications of the Jewish Radicals have been drawn upon in this book, which contains a wide-ranging selection of stimulating and provocative articles. They are all of a high standard, ranging from the early feelings (such as M.J. Rosenberg's famous 1969 article in the "Village Voice") where he criticized the fashion for Jews in liberal circles to scoff at anything that smacked of Judaism and commented that "the Leftist Jewish student is today's Uncle Tom" — ashamed of his identity yet obsessed with it) to the practical issues taken up, such as the struggle for Soviet Jewry and the inferior position of the woman in Judaism. It is intended to call Jewish Radical-



Nahman Syrkin and Ber Borochov: "Be a Zionist in the revolution and a revolutionary in Zion."

ism a "movement": there is no common platform and the multiplicity of small, journalistic evidence a plethora of groups striving vaguely in the same direction but each taking its own road.

The political foci were Israel, Soviet Jewry, opposition to the Jewish Establishment and the issue of oppression of Jews in America. There is a general dissatisfaction with the values represented by parents, but this is expressed more in the form of apocalyptic enthusiasm than in any systematic (e.g. Marxist) programme for reforming the situation. The reaction is empirical and is expressed most strongly by what turns the Radical off:

- Item: The entanglement of the Jewish community with America's power structure and the position of the Jewish community as part of the American Establishment;
- Item: The obsequiousness of the Jewish Establishment, leading to the surrender of Jewish cultural values, ethnic solidarity, and self-dignity (known as the Uncle Jake syndrome);
- Item: The nature of Jewish communal leadership represented by philanthropists and professional bureaucrats, and of Jewish communal programming angled to fund-raising and the combating of anti-Semitism;
- Item: The neglect of Jewish education and its inadequate content;
- Item: The smugness of upper middle class family life in which the occasional lip service to Jewish values is seen as hypocritical (and the emotional attitude to Israel is also suspect);
- Item: The devotion to the cult of success and "making it."

One of the most impressive essays in this book is on "The Oppression of America's Jews" written by Aviva Cankor Zuckoff. Oppression, she says, is powerlessness — being forced into a situation in which you do not determine your destiny. She castigates the mentality of the minority, the constant looking to goyim for approval and "let it be" to the practical issues taken up, such as the struggle for Soviet Jewry and the inferior position of the woman in Judaism. It is intended to call Jewish Radical-



The ruling elites, she continues, have invented the Assimilation Game for keeping Jews apart and therefore keep them down. This involves programming to ethnic amnesia and American Jewry has fallen into the trap, accepting their myths (e.g. "Judeo-Christian civilization") as valid. Her conclusion is that Diaspora Jews become nonpersons and that "while the prison door of America is open, we sit in our cell." The revolutionary solution is that of the homeland — Israel. (One wonders if she is yet living here, after threats to do so in a number of publications over the last five years.)

NOT ALL THE Jewish radicals reach that conclusion. There are those who strongly affirm the Diaspora, arguing that the very existence of Israel as a state like other states makes a Diaspora ideology tenable. "The Diaspora is no longer necessary; therefore it is no longer an evil" is one argument put forward. But generally, the Jewish radicals are Israel-centred.

Their Jewish roots are derived from two main sources — the ethical and universalistic content of Judaism and Socialist Zionism. The Zionist Radicals arose largely as a protest against the anti-Semitism of the New Left. The Radical Zionist Alliance was founded in 1970. Its numbers are small — it has 700 members on 75 campuses — and many of its leaders have moved to Israel. It defines its enemies as "power structure elements, while anti-Semites, Black militants, Russia, Arabs, the situation of the Arab refugees, the current trends in Israeli society, Jewish millionaires and court Jews, immorality and ostentation, Jewish paranoia and cowardice." Its pantheon consists of Ber Borochov and Nahman Syrkin and its motto is: "Be a Zionist in the revolution and a revolutionary in Zion." It loathes chequesbook Zionism which tarnishes its own image of Zionism as a national liberation movement — the starting points for its attacks on the student left and Arab propaganda.

The radicals reject the current Jewish lifestyle in the U.S. but not Judaism and Jewish culture. They have come up with practical experimentation, such as the *havurot*, and their own form of Hasidism. There are mystics and Yiddishists and even admirers of the Satmarer Rebbe. The groups constitute an amorphous collection but they have one thing in common: they are seeking something in their Jewish roots to hold on to, some of them coming there after disillusionment with their search in other directions, others coming directly from an enlightened Orthodox background.

The impact of Jewish Radicalism on the American community has been salutary. Although it is a marginal phenomenon, it has sent out vibrations and stirred up still waters. I would expect that it has been strengthened by the reactions to the Yom Kippur War. And it must be seen in long-term perspective. Even if some of its manifestations appear immature, what is important is the emergence of groups of young Jews who care and who are seeking to relate their Jewishness to the world of today. Their distaste for humbug is refreshing and parallels that of their Israeli peers. "Creative Jewing" is their own pungent term — and it is one of the most hopeful concepts to emerge in the post-Holocaust Jewish world.

And in how many books on Radicalism would the editors and their preface: "Finally we express our appreciation to our parents: this book is a gift of *naches* and joy."

READERS' LITERARY LETTERS

I.Q., Meinertzhagen and the Maccabees

To The Jerusalem Post Literary Editor Sir, — Perhaps a few additional comments on Dr. Yaron Ezrahi's review of Arthur Jensen's book, "Genetics and Education" (your issue of Sept. 21), and the critical remarks thereon by Prof. Frances Degen Horowitz (your issue of Nov. 21), are in order.

As Prof. Horowitz so cogently noted, the validity of the evidence presented by Dr. Jensen was not considered in the initial review, which could be interpreted as meaning that the evidence was sound although Dr. Jensen protested against the use of misuses of such findings. The controversy, to him, was merely a matter of "temonies and conflicts which evolve in our culture between science and society, between knowledge and ethics."

One cannot sweep the problem under the rug even with the best of intentions. Thus, an advertisement of the Betshava de Rothschild Fund of the competition for the three best popular scientific articles includes, as one of the permissible subjects, "The controversy on the inheritance of learning capability."

The issue is a live one in Israel, as elsewhere, and the question of the

reliability of the evidence, in this case primarily of a statistical nature, is plainly of paramount importance. And it is precisely the kind of evidence and methodology used by Prof. Jensen that have been seriously questioned by competent authorities (e.g. "On the Causes of I.Q. Differences Between Groups and Implications for Social Policy," by Peggy R. Sanday, "Human Organization," vol. 31 no. 4 1972; "Race and the I.Q.: The Genetic Background," by Walter F. Bodmer, in "Race, Culture and Intelligence," edited by Ken Richardson and David Spears, Penguin Books, 1973).

The subject only too often has been "pushed" in pursuit of intellectual snobbery at best or sheer racism at its worst.

M.S. GOLDSTEIN
Ph.D.

though not for sale. These excerpts were printed by "Photo-Prints Haifa" and distributed by Dr. Hecht free of charge to his friends.

HERMAN LANDAU
Toronto.
Editor's Note: Dr. Hecht also founded the Shikmoona Publishing Company, which brought out the Hebrew edition of the Meinertzhagen excerpts mentioned in the same review.

To The Jerusalem Post Literary Editor Sir, — Thank you for publishing Richard Sherwin's deeply moving poem "Light for the Righteous..." on the eve of Yom Kippur (your issue of Oct. 8). The date is all important.

His appropriate choice of imagery like the "blue wind" or the "light for the righteous" is very striking. How timely! how prophetic!...
H.W.

Ramat Gan
To The Jerusalem Post Literary Editor Sir, — Moshe Kohn's review of Moshe Pearlman's "The Maccabees" has helped me to see Israel's present situation in a wider, clearer perspective.
BEN D. KLUGER
Jerusalem.

Brave new volunteer?

Catherine Rosenheimer

"WE FEEL they are of a far better calibre than the majority of those who came in 1967 — then, many were butterfly types or would-be heroes come to fight a war," says a member of Kibbutz Zikhim.

"The organization this time seems far better," according to the administrative manager of Bet Nir. "When we decided at the end of last month to ask for ten volunteers from the Jewish Agency, they were here within ten hours, fresh off the plane from London."

"What has been happening," explains Ruth Lev of the Jewish Agency's Youth and Hehalutz Department, "is that we are — happily — feeling the results of a new policy in handling volunteers. In 1967, everything went so fast there was no time to think about organization. Within days of the Six Day War, hundreds of volunteers were flooding the country — too many, and a lot of them the wrong types."

"This time, our offices abroad are working on the principle that it's wiser to bring over fewer volunteers, but ones who correspond exactly to requests from kibbutzim. And before leaving for Israel, every single volunteer has undergone a thorough investigation by means of questionnaires, medical check-up and a long interview with a trained psychologist or social worker. The result is that we're getting wonderful reports on the volunteers from the kibbutzim."

More than 2,000 of this type of "Brave New Volunteer" have arrived in Israel so far. They come from the U.S., England, France, Argentina, Holland and many other countries.

That both sides involved — the kibbutzim and the volunteers — should be satisfied is, of course,

all-important. Among the latter there are undoubtedly many who could, if treated the right way, prove to be an important source of aliyah.

"Though that is something we don't want to force on them in any way," stressed Moshe Dubinsky, the British Zionist Federation representative who took me to visit three kibbutzim that have taken volunteer groups from England (not all of them British; some just happened to be there when the war broke out). "As far as our organization is concerned, we are here to help them in any way we can, to keep track of their welfare and whereabouts and to tele message to their families if necessary. This is in addition to routine loans, mortgages and assistance with jobs."

All the volunteers pay their own fares and commit themselves to a stay of 4-6 months. All those coming through official Jewish Agency channels go straight to kibbutzim where there is work and accommodation for them. It is only the "freelancers" — those who turn up individually, independently — who may be experiencing difficulties in finding a job to do or a place where they are wanted.

In so far as one can generalize, there seemed to be two distinct types among the volunteers: those who had come in response to an emergency situation to help out as long as they were needed and then return to their regular homes and jobs; and those with deeper ties to Israel, who had already been thinking about the possibility of settling here. Although none of the volunteers we talked to had known each other at all before they met in London, it did seem as though the people at Rex House, head-

quarters of the Jewish Agency in London, had made an intelligent attempt to form them into compatible groups.

OUR FIRST STOP was Zikhim, where 11 volunteers had been sent to help out while 37 of the kibbutz's 68 men were in the army. There seemed to be plenty of goodwill on the part of the kibbutz, concern that the volunteers might be dissatisfied with the hurriedly organized, makeshift accommodation available, promises of improvements as quickly as possible in the form of new mattresses (the kibbutz manufactures them), individual transistors, and some kind of entertainment and social facilities.

This is a group of relatively older volunteers, many of them in their late twenties and early thirties.

There was none of the wide-eyed, boundless enthusiasm of teenage idealists here but, on the whole, a realistic appraisal of the situation, a down-to-earth approach to the matter of volunteering. There is just one girl in the group, Sue Rich, from a Jewish property firm in London, whom we found cheerfully trying rissoles in the kitchen.

"When I told my boss I wanted to come he shook my hand, gave me indefinite leave and wished me the best of luck. The work here? It's fine, a wonderful break from office routine."

Raffi Karel, of BBC Television, found himself with five months free between productions when a war broke out. He has been here many times before, and between mopping floors, wiping tables and clearing dishes, told us that he had come after the Six Day War, too, and joined a border patrol. "I suppose that was more ex-

citing but I'm not complaining — I'll carry on washing floors as long as I feel I'm being useful. The trouble with many of the group is that although they were originally motivated by the volunteer spirit, their attitudes went wrong once they saw what day-to-day life on a kibbutz is really like. Some of the group feel they are demeaned by working at mundane jobs; they forget that the basic idea was to fill in for people who couldn't carry on with their regular work."

Down in the cowsheds, we met two of the most cheerful members of the group — Peter Davis, normally in the garment trade, up to his knees in mud, and Brian Myers, a catering sales manager, struggling with corrugated iron sheets up on the roof. Neither has been in Israel before.

"Just never got round to it till now," explained Peter. "The only problem is the change of climate, but I'm enjoying every minute, prepared to do anything, only wish I could do more. I'll certainly stay six months — after that, I'm not making any plans."

Brian admitted to being pleasantly surprised, because he expected a far more hostile attitude to outsiders, and couldn't get over the fact that there were no shells flying overhead. "Seriously, I'm very tempted indeed to stay for good," he added.

Michael Davis, an Australian high-school teacher, did not share some of the complaints at the lack of social life. "Couldn't be happier — nothing lacking, I've plenty of books and company. I shall almost certainly stay."

AT Kfar Aza, we found a smaller group of seven, one girl and six healthy young lads, mostly members of Jewish youth movements, many with a good command of Hebrew and already thoroughly integrated into a kibbutz where the average age is close to their own.

Claude Mammon, a 24-year-old antique dealer, proclaimed proudly, "We are the future young generation of Israel. A member of Betar, Claude described how, a few days before coming to Israel, he and two friends had thrown the Israeli flag down from the



Strangers' Gallery of the House of Commons and been arrested as a result. "Just as well we're here or worse might have happened in the light of British policy."

Other members of this group ranged from a clerk in an estate agency and a salesman with a menswear company to a student reading for a doctorate in European literature. "Kafka is a wall," said Jonathan Wilson cheerfully. The work — irrigation, in chicken coops and on cotton machines — was tough, with long hours and night shifts, but they all agreed, very worth while.

THE NINE-STRONG group at Bet Nir was another young one, a better balance of the sexes, with three girls, and perhaps, in their quiet moderate way, the happiest of all three groups.

"Just tell the Arabs to bomb the chicken coops before this is all over," was the joking comment in reply to a question, "Any complaints?" The boys, among them a London cabbie, a welder, a broker and a Stock Exchange clerk, had been up to their ears in chicken feathers since their arrival; the girls had been picking oranges, and would also be helping out in the children's houses in this small kibbutz, where the mobilization of 30 of its 45 working men was being felt particularly acutely.

Sitting on the lawn at Bet Nir, the atmosphere was almost a holiday one, the U.S., Dutch and British volunteer groups forming what they described as "a wonderful community within a community" — all getting together, self-sufficient, and making friends on the kibbutz, too.

Bar a few comments on "maos at Rex House," no one during the hectic processing of the would-be volunteers (reportedly some 6,000 in London alone) — could think of any complaints whatsoever.

A return visit to these same three kibbutzim in a few months' time, to see how many of the volunteers are still here and to check developments in their attitudes should prove an interesting social study. Meanwhile, all is quiet on the kibbutz volunteer front.

AHARON BAR, a fourth-year student of mechanical engineering at the Haifa Technion, was called up on the night of Yom Kippur and rushed down to the central sector of the Southern front. He and the other three members of his tank crew had served together in the reserves, and knew each other well. They took part in all the great tank battles that raged on their sector that first night and for the next ten days.

"On October 15," Aharon recalls, "we got orders to organize for the crossing of the Canal. Our task was to drive north against the Egyptian forces pressing on the Israeli corridor to the Canal. The idea was to keep the corridor open so that the bridgehead could be established. Right through the night we advanced, slowly, slowly, against fierce resistance. In the morning, fog covered the area. As it dispersed, we found that we were facing huge masses of missile-carrying infantry: our small force had fallen into an ambush."

"We got into a hollow, below a crest. From time to time we tried to get out, but the missile fire against us was too heavy. Then we got an order to attack."

(According to Aluf Arik Sharon's "New York Times" interview, an armoured brigade was sent north in a feint move, while the main force swept past to establish the bridgehead.)

Aharon goes on: "We talked about the order to attack on the intercom, and frankly, we decided that it was suicidal. Despite this, we drove out of the hollow, over the crest, and went forward. After three or four minutes, I felt something I had never felt before in my life. I didn't understand what had happened to me, but I knew it was something very serious. I knew I was badly wounded but didn't know how. The tank was full of gas and I felt I couldn't breathe. I wasn't surprised; I'd been expecting to get hit. I was fully conscious and I didn't feel any particular pain. But I was 99 per cent certain that this was the end and that, I was going to die. All the same, I shouted into the inter-com, 'I'm hit!' But nobody heard, the connection was broken."

"So I decided that I had to get out. Then I found that I'd had my foot hard down on the accelerator all the time and the tank was advancing into the Egyptian ambush. By a conscious effort, I moved my foot. I opened the driver's hatch and got out; only then did I realize that there was empty space below my left knee. I stood on one foot, holding on to the tank."

"The rest of the crew didn't understand what had happened. The missile had penetrated the tank very low, taking off my leg and filling the tank with gas, but they didn't realize how badly we'd been hit. They looked out and saw me standing down below. The commander shouted to me to get back inside and drive on. Then they got out and saw how bad the position was."

"There was no stretcher in the tank: two or three days before, we had been attacked by MIGs, and somebody had been hurt, so our stretcher had been used to evacuate him. The crew was in a state of shock: they said afterwards that I was the coolest among them. They dragged me along the ground by my overalls: all the time we were under fire from light arms and artillery."

"I saw that my leg was torn off below the knee and that the lower part was still in the tank. Usually I'm very sensitive about blood and wounds, but the sight of my own leg like that didn't disturb me. I said to myself: 'So I've lost a leg. So what? I'm still alive — as long as there's life, what's so terrible about losing a leg?'"

"I didn't realize then that one piece of shrapnel had entered the bone under my eyebrow, just above the eye, while another piece had made a hole in my chest. The rest of the crew saw blood flowing from these wounds, but

THE FINE ART OF SURVIVAL

Philip Gillon



"Then I was put in a helicopter — I remember thinking that this was the first time I had been in a helicopter. The trip seemed endless. I got to the field hospital and a wonderful team of doctors took over. It's impossible to describe how marvelous the doctors were — the front line man and the men at the field hospital. Even before I was flown from the field ambulance to Jerusalem, I felt that I was getting back to being a human being again."

Onat produces two plastic bags containing pieces of shrapnel about the size of a silver Israeli pound coin. "War souvenirs," she says.

Now that the first stage of euphoria because he is still alive is passing, what does Aharon think about it all? Does he brood about losing a leg?

"As far as I think I understand myself, I'm not crying over split milk. I know it doesn't help; what's done is done. I'm determined to do the maximum in the future. I'll go back to the Technion and will carry on with my profession. Luckily, I have no internal injuries."

IN THE WARD, they all follow the news on the radio all the time (unfortunately, they have no television, one of the boys points out). What does Aharon think of the latest developments, the talk about mistakes? Does he feel bitter? Onat pulls a face, and urges me to drop politics, but Aharon answers readily:

"Obviously there will have to be a full enquiry into what happened. I'm not the kind who passes judgment before all the facts are investigated and known. But I think that this is not yet the time to start with the wars of the Jews, fighting our internal problems."

"I must say one thing for Arik Sharon. When we heard of the plan to cross the Canal, we thought he was crazy. We were having a hard enough time fighting on the east side. It required great imagination to appreciate that the way to win the war was to get on to the west side. At the time, we were against the idea; now we realize it was quite right."

There are two views about Israel accepting the cease-fire: some people are delighted that the fighting has stopped, others say that Israel was denied the fruits of victory. What does he think?

"These are very difficult questions you're asking. On the one hand, it's very important to prevent anybody being killed or wounded; one unnecessary casualty would be too many. On the other hand, it's clear we would have gained a lot by advancing. There's also the question of the Russians: Arik Sharon says they wouldn't have intervened, but I don't know. Frankly, I don't know what I'd have done — or what I'd do — if I were king."

Was he surprised by the strength of the Egyptian attack, and the quality of the Arab soldiers?

"Yes. Before the war, I never thought the Arabs would attack. The Canal line seemed absolutely safe. I hope they've now got over all their complexes, and can make peace."

Would he give up the areas occupied in 1967 for peace?

"Before the war, I thought we shouldn't give up anything, that doing so would put us in a very weak position. Now there are signs of peace which we never had before. As I said, the Arabs have got back their self-confidence; this may make them more reasonable. If it's clear that giving up most of the areas would help to bring peace, I'd give them up."

"It doesn't depend on us, but on the Arabs and on the Americans and the Russians. But I'm a natural optimist, a super-optimist. Somehow things seem to be different now: maybe we're in sight of peace at last."

Bar Han University, and mother of a three-month-old baby, suggests that he rest a while, and take a drink of water. "After the Egyptians were still firing, it was very hot; by then it must have been noon. Yet the crew dragged me along for more than a kilometre. They didn't try to bandage me or anything: afterwards, in the hospital, I was told that nothing would have helped. Where it came from, what it was, I don't know. I was under the command of a major. They put me down on the floor. I insisted on my crew coming with me. We started off."

AHARON HAS BEEN TALKING with great animation. His left eye is still bandaged, although he seemed to me very important that the crew should stay with me. I must have got very weak. The crew told me that they took me further back.

Schools and the war

Ernie Meyer

"THE OLDER PEOPLE pay the money for the war; we kids pay with our fathers and brothers who don't return, and with our crying eyes and broken hearts..."

That is a sentence from a 13-year-old girl's essay on the war — one of a collection being made by the Beit Hahinukh secondary school in Jerusalem's Kiryat Shmuel for publication in their magazine.

It is still too early to take more than a superficial glance at the attitudes of the country's school-age population to the war, for, as Mr. Shlomo Merzoi, principal of the Horev religious girls' high school, said, "The shock of the war hasn't worn off yet, and the pupils and the teachers still haven't got their minds fully on the work."

It is possible, however, to make some sort of summing up of how the authorities dealt with the school-age population during the war.

The guidelines set by Education Minister Vigei Alon right at the outset declared that even in wartime, schools should continue to educate their pupils in the values

of peace, humanism and respect for other nations. It was decided that the educational system should operate fully, remaining flexible enough to allow older pupils to participate in the national effort without hampering their studies.

TEACHERS AND PARENTS generally agree that the school system stood the test and did its job well. Ministry officials and principals are full of praise for the teachers' devotion to duty.

For security reasons, the schools were kept closed for the first two days after Yom Kippur. In a note, controversial decision, the Ministry decided to cancel the Sussat vacation in an effort to keep children off the streets and to help the many mothers going to work in the absence of their menfolk.

At the behest of industry, the Ministry also instructed all elementary schools to introduce the "long school day." Before the war, this new measure, under which children in development areas are kept in school until 3 p.m., applied to only a minority of schools. Now, it was made to apply to all schools in order to release mothers for work.

The principal of a school in suburban Jerusalem was highly indignant about this decision. "How can they demand that I

keep the children till three o'clock, when I have trouble keeping them till noon or one o'clock, with 11 should operate fully, remaining flexible enough to allow older pupils to participate in the national effort without hampering their studies."

AT THE BEGINNING of the war, he added, some of the women teachers didn't turn up to work either. This may, of course, have been balanced by the absence of about one quarter of the 700 pupils who stayed home for the first few days.

Instead of the normal weekly teaching schedules, he had to resort to drawing up daily schedules, combining classes, and getting part-time teachers to work full time.

Mr. Merzoi at the Horev school also considers the instructions on the long school day unrealistic, but is full of admiration for the devotion displayed by his teachers. He thinks it would be unfair if they were not to be paid overtime — a question on which the Ministry spokesman to whom I broached it was very vague. "In some cases," said Mr. Merzoi, "teachers taught twice their regular load."

Dr. Kirshenbaum, principal of the Kiryat Shmuel Beit Hahinukh, approves of the decision to keep the schools open during the Sussat vacation, for "it released the children from the tension of the adults." He feels that the "long school day" should be made up later

but, like Mr. Merzoi, believes that this year's bagrut should be reduced in scope. He agrees that the schools generally did a good job and "contributed greatly to keeping life normal."

The schools did not have to rely entirely on juggling around with their depleted staffs. The Ministry itself set up an emergency headquarters to help supply substitutes for the many men who were called up. The teacher shortage was less severe in the elementary than the secondary schools, because the former are staffed mainly by women. Hardest hit were the vocational and agricultural schools, with their predominantly male teaching staffs.

The substitutes, I was told by Dr. Dan Ronen, assistant to the minister, were drawn from among vetinary faculties, and students from the teacher training colleges. He was very diplomatic when I asked him about the success of professors in teaching elementary grades. "I have no report on that yet." On the other hand, he quoted one professor as saying that he found fifth-grade pupils no less curious than his university students.

In many border areas, girl soldiers normally engaged in adult education were switched to teaching elementary school.

DURING THE WAR, the Ministry issued a positive flood of pamphlets on subjects ranging from "How to keep children occupied in shelters" and "Using newspaper cartoons to explain current events" to a 16-page booklet on "Becoming an orphan or losing a relative." Altogether 27 pamphlets and surveys were issued — "more than they've sent me during the whole of the last 10 years," commented Mr. Merzoi.

The principal of the elementary school I visited was definitely not impressed by the Ministry's wordy output.

"I received a long survey with questions to be filled out on clinics, shelters and equipment, but nobody ever came to check it," he complained. He was of the opinion that no school in the city has all the required emergency equipment. In his own case, he found on going down to examine the large shelter of his newly-built school that the air-vent covers were missing and the exhaust fans not working. He admitted that he had no idea how to make the shelter safe against possible gas attack. "Eggs made only cursory inspections and a little help," he said.

It was from this same principal that I heard that at a meeting on the fourth day of the war, officials of the Jerusalem Municipality's Education Department had budgeted for emergency equipment. He himself had had to use school funds to buy flashlights and five large tins of biscuits to be available in case of need.

Mr. Merzoi was less critical of the municipal authorities. "Although we haven't received one single item of firefighting

equipment from them," he said, "they have at least come round to us seven times."

HE FOUND EVIDENCE of a desire on the part of the Ministry as well as the Municipality to do and not just talk. "Ordinarily, I see my inspector only two or three times a year. During the war he was almost chasing me, coming to the school to help. Things that used to take months of correspondence, he settled on the spot in my office."

One of the most successful and popular of the Ministry's moves was their arrangement that the Broadcasting Authority — which comes under its jurisdiction — expand its daily programme of instructional television, especially as the accent was to be less on instruction than on "enrichment and entertainment." Instituted on the fourth day of the war, the programmes lasted until after the cease-fire, running from 8 a.m. until 5 p.m. with interruptions for the news bulletins. They must have earned the gratitude of thousands of mothers throughout the country, relieved for once at the thought of their youngsters glued to "the box."

The contribution of the older school-children to the war effort is certainly not to be underestimated. Dr. Ronen told me that some 30,000 high-school pupils contributed no less than 151,000 work days to the economy during the 18 days of the war. One illustration of the spirit they showed is the case of the 14-year-old Jerusalem girl who was refused work at a bakery because of her sex. The next day she went back dressed in her brother's clothes — and was taken on.

didn't know how serious they were. They were in a state of shock from seeing my condition, as well as from what had happened. The Egyptians were still firing. It was very hot; by then it must have been noon. Yet the crew dragged me along for more than a kilometre. They didn't try to bandage me or anything: afterwards, in the hospital, I was told that nothing would have helped. Where it came from, what it was, I don't know. I was under the command of a major. They put me down on the floor. I insisted on my crew coming with me. We started off."

AHARON HAS BEEN TALKING with great animation. His left eye is still bandaged, although he seemed to me very important that the crew should stay with me. I must have got very weak. The crew told me that they took me further back.

057.07.1549

WHAT'S ON

Want a Tree in Israel?
With your Own Hands!

Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Keren Kayemet Le-Israel (Jewish National Fund) in Jerusalem, Rehov King George, corner Rehov Keren Kayemet, Tel. 35261, in Tel Aviv - 86 Rehov Ilan, Tel. 294448.

Motoring? Get the best! Car's Israel Road Guide - at your hotel or bookstore.

ALL WEEK IN JERUSALEM -

Israel Museum:
Sun., Mon., Wed., Thur. 10 a.m.-1 p.m.
Tuesday 10 a.m.-6 p.m. Fri., Sat. 10 a.m.-3 p.m. Entry free for soldiers in uniform.

Henry Moore - Elephant Skull.
Land of Dolls.

The 1st International Triennale of Photography (Sperius, Goldman-Schwartz and Literary Galleries)
Inscriptions reveal - special exhibit at Rockefeller.

Hadassah Tours

1. Morning tour, Hadassah projects in Jerusalem. 8.30 a.m. Straus Health Centre, 21 Rehov Straus, IL-80 or 82 lower transportation and refreshments.

2. Medical Centre only, 9.30 a.m., 11.00 a.m., 12.15 p.m., 3.00 p.m. (not Fridays or holidays). Kennedy Building. No charge. Buses 19 or 27.

For further information regarding the above tours contact Tel. 26832.

Hebrew University, conducted tours in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram Campus. For tours of the Mt. Scopus Campus, please call Tel. 35211, ext. 723.

Tourists and visitors come and see the General Israel Orphan's Home for Girls, Jerusalem, and its manifold activities and impressive modern buildings. Free guided tours weekdays between 10-1. Bus No. 8. Kiryat Moshe, Tel. 523291.

New Israeli Films -

Latest Israeli films screened weekdays at 12 noon at Keren Hayesod Hall, Jewish Agency Building, Jerusalem. Admission free.

Jerusalem Biblical Zoo, Schneller Wood Remena. Tel. 533522, 7.30 a.m.-dusk.

TEL AVIV -

Tel Aviv Museum, Sderot Shaul Hamelech. Exhibitions: Ya'akov Agam paintings, sculptures Zeev Wolf, Hart Hall. Sculpture (Meyerhoff Hall, Jaglom Hall, Hart Hall No. 3). Porters by well known contemporary American artists. Hours: Sun.-Thur. 10 a.m.-5 p.m. Fri. 10 a.m.-3 p.m. Sat. 10 a.m.-2 p.m.

Hasan Rubinstein Pavilion, 8 Rehov Tarnat. Graphic Art in Israel Today.

Museum Ha'aretz Ramat Aviv. (1) Glass Museum; (2) Kadman Numismatic Museum; (3) Ceramic Museum; (4) Museum of Science and Technology; (5) Museum of Photography and Folklore; (6) Alphabet Museum; (7) Nechushtan Pavilion; (8) Tel-Cad. Excavations; (9) Museum of Antiquities of Tel Aviv-Yafo; (10) Rehov Mitrani Shalom Open air museum; (11) Museum of the History of Tel Aviv-Yafo, 27 Rehov Shalit. Open: Sun.-Mon., Tues., Thurs. 9.00 a.m.-1.00 p.m. Wed. 9.00 a.m.-1.00 p.m., 4.00 p.m.-7.00 p.m. Fri. 9.00 a.m.-1.00 p.m., 4.00 p.m.-7.00 p.m. Sat. 9.00 a.m.-1.00 p.m., 4.00 p.m.-7.00 p.m.

Best Mania Bialik, 22 Rehov Bialik. Exhibitions: Sybil Gordon, watercolours, acrylics, Nov. 18-30. Sun.-Thur. 10 a.m.-3 p.m.; 4-6 p.m. Fri. 10 a.m.-1 p.m. Proceeds to Soldiers' Welfare Fund.

Conducted Tours -

Tel Aviv University

Free conducted tours in English of RAMAT AVIV CAMPUS daily except Saturday Assembly point at University - 10.00 a.m. Public School Dept. Transportation - by public buses 25, 26, 29, 80. Free transportation on Mondays and Wednesdays from hotel: 8.30 a.m. Tadmor, Sharon, Acadia, Veldor, 10 a.m. - Sharon, Hilton Ramat Aviv, Samul, Astar, Pan, Park, Deborah, Adi, Mitrani Women's Organization of America and Canada, 16, 18 Rehov Dov Hov, Tel Aviv call Tel. 22407, 22408, Jerusalem, 22246, 22168; Haifa, 64228; Beer-sheva, 2171.

ORT ISRAEL for visits please contact: ORT Tel Aviv, Tel. 78222-4; ORT Jerusalem, Tel. 23170; ORT Haifa, Tel. 68800; ORT Netanya, Tel. 23222.

National Religious Women's Organization Mitrani and Hapal Zaminah Women in Israel, 168 Rehov Ibn Gvirol, Tel Aviv; call Tel. 95-783842, 95-440814, Jerusalem - Tel. 22-8048, 22-8049. Mondays, Wednesdays guided tours through Nave Sara Herzog Complex, Bnei Brak.

Meitav Hapalot - Planner Women's Courtyard tours Sunday through Thursday 9 a.m. Tel Aviv, Hahadassah, 86 Rehov Alalorov, Tel. 351111; Jerusalem, Beit Rikhsa, Rehov Bazar Hahadassah, Tel. 2416; Haifa Community Centre, 14 Rehov Zahal, Kiryat Mitzpeh, Tel. 2416.

The Israel National Opera

The Barber of Seville

Tel Aviv, 8.30 November 17.

HAIFA -

Hadassah Club, Youth Aliya office, 209 Rehov Hahadassah, Tel. 62481, 62482.

REHOVOT -

Tourists interested in visiting the Weizmann Institute of Science should phone the Visitors' Section, Tel. 08-661721, ext. 397, between 8.30 a.m. and 1 p.m.

SATURDAY -

Organ Music by Philip Regav every Saturday at 11.30 a.m. Y.M.C.A. Auditorium. Public welcome.

JERUSALEM -

Do your friends a favour with a gift subscription to:

THE JERUSALEM POST

Stop at bus stops and pick up soldiers, pupils, and housewives.

THE ISRAEL CINEMATHEQUE

Tel Aviv-Yafo Municipality Youth and Culture Dept.

The Israel Film Archives, Haifa

Today at 2.30 p.m.

THE HOUR OF THE WOLF - Bergman

Tomorrow, Nov. 17 at 6.30 p.m.

CASINO ROYALE

At 9 p.m.

UNE FEMME MARIEE - Godard

These films will be screened on Monday and Thursday in a different order.

All performances will include shorts.

Wednesday, November 21 at 8.30 p.m.

A BOUT DE SOUFFLE - Godard

Box Office: Tel. 233845

Office: Tel. 24425

Ben Oved Ha'ariva, 1 Rehov Pithadita, Erez 12, 18, 19, 20, 21, 22, 55, 61, 62, 66

come cozy up at

the nest

pub restaurant

in Herzliya Pituah

Opposite Daniel Towers. Open every day 7.00 p.m.-?

We used to say that our steaks were the best in Israel, and our hamburger, the best in the world;

Now our customers say it for us.

If you've never tried a Kosher pub, and have a camelchore appetite, try us!

Host: OYRIL ROBERTS

Israel Theatres

The Camer Theatre

AS YOU LIKE IT

Comedy

by Shakespeare

Tel Aviv

Sat., Nov. 17

2 performances at 5.30 and 8.30

Jerusalem

Wed., Nov. 21

Thurs., Nov. 22

Soon

THE ALCHMIST

by Ben Jonson

MOORE HIGH

Camel's entertainment programs

Wed., Nov. 21, Zahal

During November, tickets for Tel Aviv performances will be IL5 only

Haifa Municipal Theatre

LAST TREATMENTS

Directed: Oded Kfir

Dr. A. Frenkel, "Hafot"

Tomorrow, Nov. 17, Haifa

1 Tel Aviv performance

Camel: Sun., Nov. 25

Sun., Nov. 26

DIFFICULT PEOPLE

A kind of comedy

"A real party"

M. Ben-Shani

Mitah Omant

Le'Am

Tel Aviv, Sun., Nov. 18

Mitah Omant

Thurs., Nov. 22

Haifa

CAT ON A HOT TIN ROOF

Tel Aviv, Sat., Nov. 17, 8.30

Tue., Nov. 19, 8.30

Ashdod

Thurs., Nov. 22

Box Office: Tel. 233845

Tel Aviv

Habimah

SHALOM, SHALOM BUT NO PEACE

A musical after Yehoshua Bar-Yosef

Adaptation: Dan Almagor and Daniel Gidon

Musica: Pauli Schatzmann

Decor and costumes: Anatole Gurevitz

Tel Aviv, Large Hall

Sat., Nov. 17, 7.00

Sun., Nov. 18, Zahal

Tel Aviv, Large Hall

Mon., Nov. 19, 8.30

Tue., Nov. 20, 8.30

Wed., Nov. 21, Zahal

CAT ON A HOT TIN ROOF

Tel Aviv, Sat., Nov. 17, 8.30

Tue., Nov. 19, 8.30

Ashdod

Thurs., Nov. 22

Box Office: Tel. 233845

Tel Aviv

Concerts

(In coop. with Tel Aviv Municipality - Culture Department) (Leon and Mathilde Recanat Auditorium)

Saturday, Nov. 17, 7 p.m.

THE HOLON CHAMBER ORCHESTRA

Conductor: DANIEL SHALIT

Soloists: SIMA WELED - cello, ADY EKHON - Soprano, ABRAHAM SALMON - Tenor, JEROME BARRY - Baritone (SLOAN - Soprano, HAYDN - Concerto for Cello No. 1, HAYDN - Coffee-Cantata)

Tuesday, Nov. 20, 7 p.m.

"GUEST ARTIST": GERALD BOBBINS (piano) - U.S.A. (RECHTHER) - Sonata No. 11, HAVEL - Gaspard de la nuit, BRAHMS - Rhapsody Variations, op. 36

Tuesday, Nov. 20, 8 p.m.

The Man Who Shot Liberty Valance (U.S.A., 1962) Director: JOHN FORD With JOHN WAYNE, JAMES STEWART, VERA MILES (French and Hebrew Subtitles)

VISITING HOURS (both buildings)

Sunday, Monday, Tuesday, Wednesday, Thursday: 10 a.m.-5 p.m. Friday: 10 a.m.-2 p.m. Saturday: 9 p.m.-10 p.m.

SOLDIERS IN UNIFORM ADMITTED TO THE MUSEUM FREE

Subscription tickets for the Series of Lectures on Contemporary Art available at the office of the Friends of the Tel Aviv Museum

Tickets for Avenia and Concerts available at the Museum ticket office for concerts, also at Union, 118 Rehov Dizengoff.

YOUNG JUDEANS IN ISRAEL!!

The civilianization of NAHAL KICTURA will take place on Thursday, November 22.

Those interested in transportation from Hadassah Youth Centre, Mt. Scopus, are asked to contact Tel. 02-285251.

UNIQUE IN ISRAEL



Beit Agron, Journalists' House 37 Rehov Hillel. Tel. 224352. Adjacent car park. Open every evening from 7 p.m. except Friday.

The exclusive restaurant. Selection of gourmet dishes. Various fondues - Chocolate Fondue, Apricot Fondue, Banana split flambee.

LISTED BY THE MINISTRY OF TOURISM

This week at the Tel Aviv Museum

21-28 Sderot Shaul Hamelech

EXHIBITIONS

THE NEW BUILDING (27 Sderot Shaul Hamelech)

* YAACOV AGAM - Sculptures, Paintings (Zach's Hall, Haft Hall).

* POSTERS FROM THE U.S.A. - Posters by the most well known contemporary American artists, loaned to the Tel Aviv Museum by the U.S. Cultural Center (Graphic Hall).

* THE MUSEUM COLLECTIONS (Meyerhoff Hall, Jaglom Hall, Hall No. 2)

THE HELENA RUBINSTEIN PAVILION (6 Tarnat St.)

* GRAPHIC ART IN ISRAEL TODAY - The exhibition is part of the celebrations for Israel's 25th anniversary in cooperation with the Ministry of Education and Culture.

THE HELENA RUBINSTEIN ART LIBRARY (New Building) Open: Sunday-Thursday: 10 a.m.-4 p.m. Friday: 10 a.m.-1 p.m.

CONCERTS

(In coop. with Tel Aviv Municipality - Culture Department) (Leon and Mathilde Recanat Auditorium)

Saturday, Nov. 17, 7 p.m.

THE HOLON CHAMBER ORCHESTRA

Conductor: DANIEL SHALIT

Soloists: SIMA WELED - cello, ADY EKHON - Soprano, ABRAHAM SALMON - Tenor, JEROME BARRY - Baritone (SLOAN - Soprano, HAYDN - Concerto for Cello No. 1, HAYDN - Coffee-Cantata)

Tuesday, Nov. 20, 7 p.m.

"GUEST ARTIST": GERALD BOBBINS (piano) - U.S.A. (RECHTHER) - Sonata No. 11, HAVEL - Gaspard de la nuit, BRAHMS - Rhapsody Variations, op. 36

Tuesday, Nov. 20, 8 p.m.

The Man Who Shot Liberty Valance (U.S.A., 1962) Director: JOHN FORD With JOHN WAYNE, JAMES STEWART, VERA MILES (French and Hebrew Subtitles)

VISITING HOURS (both buildings)

Sunday, Monday, Tuesday, Wednesday, Thursday: 10 a.m.-5 p.m. Friday: 10 a.m.-2 p.m. Saturday: 9 p.m.-10 p.m.

SOLDIERS IN UNIFORM ADMITTED TO THE MUSEUM FREE

Subscription tickets for the Series of Lectures on Contemporary Art available at the office of the Friends of the Tel Aviv Museum

Tickets for Avenia and Concerts available at the Museum ticket office for concerts, also at Union, 118 Rehov Dizengoff.

Tel Aviv Cinemas

Commencing Saturday, Nov. 17, at 7.15 p.m. and 9.30 p.m. Weekdays at 4.30, 7.15, 9.30 p.m. 800 times of performance of individual cinemas

ALLENBY Tel. 57820

Sat. 7, 9.30 4.30, 7.15, 9.30 Please be on time 8th week

DRIVE-IN CINEMA Tel. 777177

FIRST SHOW at 7.00 p.m.

The Marx Bros in DUCK SOUP

2nd SHOW at 9.30 p.m.

How did a Nice Girl Like you get into this Business?

with KLOU KINSKI and BARBARA BENTON

ON SATURDAY MIDNIGHT ONLY MARLON BRANDO and ANTHONY QUEN in

VIVA ZAPATA

GORDON Tel. 244373

2nd week

LE GRAND BLOND AVEC UNE CHAUSSURE NOIRE

YVES ROBERT FERRER ROBERT 4.30, 7.15, 9.30

CINEMA ONE Tel. 57952

PREMIERE

Second week

LE MATAF MICHEL CONSTANTINE 4.30, 7.15, 9.30

CINERAMA

7.15, 9.30

DEAF SMITH and JOHNNY EARS

(LOS ANGELES) ANTHONY QUEN FRANCO NERO

CHEN Tel. 282288

Second week

HELMUT BERGER

THE WOUNDED BUTTERFLY

4.30, 7.15, 9.30

DEKEL Tel. 414114/5

7.15, 9.30

ISRAEL PREMIERE

OKLOHOMA CRUISE

GEORGE SCOTT FAY DONAYR A Stanley Kramer Production

CHEN Tel. 282288

Second week

HELMUT BERGER

THE WOUNDED BUTTERFLY

4.30, 7.15, 9.30

EDEN Tel. 57450

SAT. SUN.

DOUSHMAN

MON., TUES

YOU'RE MINE FOREVER

A Turkish Film

WED., THURS.

MY SMALL LOVE